

796 Kiranga, take a bow, clap their hands (the standard greeting  
 794 for the king, also in Ruanda and Kisiba), and then present all  
 575 kinds of requests to him. One desires that his cattle be cured;  
 [576] another wants a husband; a third wants a wife; etc. Kiranga  
 promises that their wishes will be granted if they give him  
 generous presents of beer and cattle.

796 Now the dance begins under the direction of a female  
 leader. "The arms are stretched out to the sides, and the  
 794 flattened palms are gently and gracefully moved at the wrist  
 575 joints. Smiling, the rows of dancing girls move toward each  
 595 other with their heads swaying. Their gesticulations become  
 gradually more lively. The entire body is inclined forward,  
 sideways, and backward in incredible contortions which are ac-  
 companied by staggering steps. The dance excites the par-  
 ticipants and the onlookers. In a breathy voice the girl lead-  
 ing the dance improvises a chant of praise to Kiranga; the  
 others take up the refrain just as softly. The men's small drums  
 and rattles accompany the dance softly and covertly. In the  
 meantime the musicians lustily partake freely of the beer.  
 Finally, when the girls are tired, they return to their places  
 amidst wild applause. Kiranga, however, also is tired, and he  
 names a successor, a woman, who is greeted with lively ap-  
 plause" (No. 45, 1913).

796 The women are usually particularly skillful in this role.  
 794 The one who has been chosen as successor places on her head,  
 575 which has been painted red, a kind of crown made of shells.  
 786 Her face twitches in nervous excitement. It is a gruesome  
 sight. After she has twirled in a circle for a few times with  
 her arms outstretched, she seats herself on Kiranga's footstool  
 and suddenly screams in a hoarse voice filled with hatred:  
 "All those who have not come shall die of hunger." This is  
 greeted with shouts of approbation by the hundreds of partici-  
 pants who are intoxicated with beer and excitement. Again  
 the woman screams: "All White men and their friends shall  
 die by the spear." The whole circle repeats these maledictions  
 jubilantly. Further: "All enemies are to perish with swollen

796 bellies" (i. e., like sick cattle). And so it continues with in-  
794 numerable wild curses. When the storm has subsided, individ-  
575 ual supplicants once more stumble forward in front of the  
786 enthroned woman, pay profuse respects to the "king," and re-  
quest his help in opposing witches and sorcerers who have  
harmed them. The woman promises this, and with the voice  
of a fury she calls for a pledge of faith to Kiranga. [ 129] The  
ivisjego jump up, and under their leadership and accompanied  
by the noise of all the instruments and with a thousand curses  
and screams, a dance is performed, such that in the end every-  
one is bathed in sweat.

A wild drinking bout by the men and women follows,  
while they repeatedly scream to Kiranga sitting on the footstool:  
"Remain on the ruler's throne forever, King of Urundi; Kiranga  
is king." After that the frantic dancing in rows and the noise  
continue until the woman representing Kiranga becomes thirsty  
and surrenders her place to a male successor who is then the  
host. Naturally, he also is enthroned with tremendous jubila-  
tion. In this fashion the drinking and dancing, the invocations  
of Kiranga, and the curses against enemies continue through the  
entire night until early morning. Then suddenly the whole  
group breaks up, and in single file, rattling their bells, they  
run to the nearest stream where they all wash themselves. With  
this, the celebration comes to an end, and everyone goes home.  
From this moment on, none of the participants of the celebra-  
tion may show any sign of recognizing his companions. The  
whole Kubandwa must be kept secret. However, the host who  
last "played" Kiranga belongs from now on among those most  
privileged and divinely blessed.

796 Since much beer is drunk at these cult festivals and at all  
794 other celebrations and it is only available after harvest time,  
575 from July to the end of October, all festivals occur exclusively  
273 in these months. Every night, especially when there is moon-  
light, one can hear the noise of drinkers and dancers from the  
banana groves. Usually they are mere drinking bouts which  
resound into the night and have no further importance, but often  
they are cult gatherings of the abandandwa in which only  
members of the fraternity may participate.